THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up*" (HOSEA 6: 1).

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THE DOCTRINE OF REPENTANCE.

REPENTANCE is one of the corner stones of the Church and kingdom of God. "Repent!" is among the first precepts of the gospel (Doc. and Cov. 6: 9; 18: 15), following faith in God and His word, and preceding baptism and the reception of the Holy Ghost by the laying on of hands. The gospel itself is called the "gospel of repentance" (Doc. and Cov. 13).

Repentance consists of two essential parts: First, sincere sorrow and regret; second, an earnest effort to cease to do wrong. It is a "change of mind" productive of a complete change of conduct in so far as this has been contrary to the will of God.

Paul says, "Godly sorrow worketh repentance to salvation" (II. Cor. 7: 10). The expression "godly" suggests that there may be more than one kind of sorrow for sin. And this is true. A man may regret his evil deeds because he has been found out and is facing the consequences in the form of social ostracism, or legal punishment. He may be in despair and agony when contemplating his past follies and wickedness in the light of the inevitable results. This is one kind of sorrow. But it is not the "godly" sorrow which is followed by repentance to salvation. If the sinner still loves his sins, although he fears the punishment and condemns himself for his foolish conduct, his remorse may be ever so keen, but it is not true repentance. We have a notable illustration of this truth in the Book of Mormon: "And it came to pass that when I, Mormon, saw their lamentation, and their mourning and their sorrow before the Lord, my heart did begin to rejoice within me, knowing the mercies and the longsuffering of the Lord, therefore supposing that he would be merciful unto them, that they would again become a righteous people. But behold this my joy was vain, for their sorrowing was not unto repentance, because of

the goodness of God, but it was rather the sorrowing of the damned, because the Lord would not always suffer them to take happiness in sin" (Mormon 2: 12, 13). This is sorrow without repentance.

Godly sorrow is entirely different. It is sincere regret on the part of the sinner because he has been disobedient to his heavenly Father and transgressed His commandments. It does not consider punishment nor reward, except in so far as the punishment reveals God's disapproval of sinful conduct, and reward, His approval of righteous living. It arises out of love of God, and its first result is hatred of the sin itself and abhorrence of the pollution of the soul by contact with it. Such sorrow is the work of the Holy Spirit, whose office it is to reprove the world of sin (John 16: 8); that is, to convince man that he is, because of his unbelief, a fallen, sinful creature, in rebellion against God, his heavenly Father. It is the gift of God (Acts 5: 31; 11: 18), and is received, as all spiritual gifts, by faith.

There is in Holy Writ no more striking illustration, perhaps, of the godly sorrow which is the beginning of repentance than that which is furnished by the history of Alma. This faithful servant of the Lord among the ancient inhabitants of America, at one time, like Saul of Tarsus, was a persecutor of the Church. Like Saul, too, he was met by a divine messenger, who rebuked him for his evil-doing. The result was, as he tells his son Helaman, that his "soul was harrowed up to the greatest degree," and "racked" with all his sins; "yea," he says, "I did remember all my sins and iniquities, for which I was tormented with the pains of hell; yea, I saw that I had rebelled against my God, and that I had not kept his holy commandments." For three days and nights he was, as he expresses it, suffering the pains "of a damned soul." In this condition he lifted up his voice in prayer: "O Jesus, thou Son of God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death" (Alma 36: 6-18).

Such were the experiences of Alma, and such is the experience of all whom the Spirit of God convicts of sin. All may not feel sorrow to the degree he did, but all will be filled with horror of sin and turn to God for salvation, for the Spirit convicts man of sin in order to drive him to God in prayer and supplication.

But sorrow is, as previously stated, only the beginning of repentance. When it is real, it is followed by a desire on the part of the repentant soul to sin no more, and an earnest effort to live a new life of righteousness. As Parley P. Pratt puts it: "What would this gospel do for the people of any age if they would obey it as a people? Whether it were a neighborhood, a town, a city, a nation, or a world, or a million of worlds, I ask, what would it do for that neighborhood, that people, that city, that nation, or that world? I will tell you. There would be no thieving there any longer; there would be no lying there any longer; no cheating, no

deceiving, no intentional breaking of promises, no wrong dealing, no extortion, no hatred, no envy, and no evil speaking. * * * Obedience to the gospel implies repentance, which means nothing more nor less than putting away all our evils, and ceasing to do them. Among the people that obeyed the gospel there would be no longer adulterers, nor fornicators, nor any other evil that you can name" (*Journal of Discourses*, Vol. 3, page 179). President Charles W. Penrose expresses the same truth thus: "The first fruit of faith in God and in Jesus Christ is repentance of sin. Sin against God is the transgression of His law. Conviction of sin comes through faith in God and His law. Conviction leads to humility and repentance and obedience. Sorrow for sin is not of itself true repentance, which comprehends not only regret for the past, but reformation for the future. It includes determination to forsake and refrain from sin" (*Rays of Living Light*, No. 3). Sorrow which does not produce an earnest effort to turn away from sin is actually displeasing to the Lord, as He tells Israel through one of the ancient prophets: "Thou hast forsaken me, saith the Lord, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting" (Jer. 15: 6).

In the word of God man is supposed, as a free agent, to be able to repent, break the chains of sin, and do good. John the Baptist lifted up his voice in the wilderness and exhorted his hearers to repent—a useless commandment if man could not comply with it. In the same way, the servants of the Almighty in all ages have cried repentance. "God commandeth all men everywhere to repent" (Acts 17: 30; Doc. and Cov. 18: 9; II. Nephi 2: 21).

But the word of God also makes it clear that repentance is the gift of God. "It is God which worketh in you both to will and to do of his good pleasure" (Phil. 2: 13). "God hath also to the Gentiles *granted* repentance unto life" (Acts 11: 18). "The goodness of God leadeth thee to repentance" (Rom. 2: 4). "Pray, my son, that repentance may *come* unto them. But behold, I fear lest the Spirit hath ceased striving with them" (Moroni 8: 28). "But, behold, I say unto you, that I the Lord God *gave* unto Adam and unto his seed that they should not die as to the temporal death, until I the Lord God should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son" (Doc. and Cov. 29: 42). Repentance, then, is both the result of man's effort and the gift of God.

There is, however, no contradiction in these apparently contradictory teachings. Through the preaching of the gospel of repentance, the Holy Spirit convicts man of sin. He declares the law of God and sets forth the punishment that follows transgression, and by this means imparts to man a conception of the awful nature of sin. When this work of the Spirit has the intended effect and the sinner becomes willing to abandon his evil ways,

the Lord is ready to help him. God cannot save a sinner against his will; but when the will is bent in the right direction, salvation comes as the gracious gift of God. When the Lord commissions His servants to preach repentance, He imparts power to repent to all who are willing to comply with the commandment. When our Lord stands up in divine majesty and commands the paralytic to arise and walk, though the latter is unable, by his own will-power, to use his limbs, He gives him at the same time the necessary strength to do so, provided he is willing to comply with that command. The healing strength is issuing forth from the divine source of life and health, and the patient receives it by faith, and thus is healed and enabled to walk. It is so with repentance. It is the gift of God, but it is a gift which God withholds from none who sincerely asks for it and receives it by faith.

It should be noted, however, that repentance is not always offered. The Holy Spirit strives with man as long as there is any possibility of bringing him back from his ways of sin and error, but resistance to the Spirit hardens the heart, and when it is often repeated he becomes impervious to the divine influence, and the Spirit ceases striving with him. "My Spirit shall not always strive with man, saith the Lord" (Gen. 6: 3; Doc. and Cov. 1: 31-33). In the Epistle to the Hebrews, 6: 6, we learn that those who have been enlightened and tasted the word of God and the powers of the world to come cannot be renewed to repentance, if they fall away. That, possibly, explains why Esau, after having sold his birthright for a "morsel of meat," "found no place of repentance, though he sought it carefully with tears" (Heb. 12: 17). As the firstborn in the house of Isaac, who held the patriarchal office as the successor of his father, Abraham, he undoubtedly had tasted the sweetness of the heavenly gifts, and, possibly, the "powers of the world to come." The same may be true of Judas, the betrayer of our Lord. He, too, "repented." He regretted that he had betrayed "innocent blood" (Matt. 27: 3-5), but his sorrow ended, as to his earthly existence, in suicide. The Prophet Joseph Smith on one occasion said: "When a man begins to be an enemy to this work, he hunts me; he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the Devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war like the Devil, and awful is the consequence" (*Journal of Discourses*, Vol. 6, page 9). From which it appears that as long as the spirit of persecution holds possession of a man, or woman, repentance is impossible. That spirit must be driven out first. When the Spirit of God withdraws and no longer strives with man, he is beyond repentance.

Genuine repentance manifests itself in a desire to comply with all the commandments of the Lord. Hence, when Peter preached, "Repent and be baptized every one of you" (Acts 2: 38), "they

that gladly received his word were baptized" (Acts 2: 41). The truly repentant sinner does not argue about the "whys?" and "wherefores?" His only desire is to know the will of God and to do it. If he is made to understand that "he who believes and is baptized shall be saved" (Mark 16: 16), he complies with this condition. If he is given to know that baptism is a sacred ordinance representing the cleansing of the soul from sin through the acceptance, by faith, of the atoning work of our Lord, he joyfully submits to it, and, through that door, enters the kingdom of heaven as represented by the Church of Jesus Christ. Hence, "the firstfruits of repentance is baptism" (Moroni 8: 25).

Then the Lord forgives the sins of the past. That is, the sins are blotted out, the debt is canceled, as effectively as if they had never been committed, and the repentant sinner, who is buried with Christ in baptism and resurrected with Him, cleansed of all sin, looks forward to His coming and judgment with joy and confidence. Peter told his audience in Jerusalem, "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3: 19), and Paul, further elaborating on the forgiveness of sins, says, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead, and you, being dead in your sins and the uncircumcision of the flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2: 12-14).

(TO BE CONTINUED.)

A LEGEND.

THERE was in a city in Germany an old church in whose belfry were the most beautiful chimes in the world. No man or woman living had ever heard them ring, but each one had heard his father or grandfather tell of their wonderful beauty. There was a belief among the people that the chimes would ring on Christmas day if they brought their most precious gifts and laid them on the altar of the church. The king appointed the next Christmas for every man, woman and child in the city to bring his gift.

First came the king and laid his crown upon the altar. The people gazed in wonder and sat waiting expectantly; for surely no gift could be more precious than the king's crown. But the chimes did not ring. Then a soldier came and laid his sword on the altar, but the chimes did not ring. A woman brought a beautiful dress, all of her own weaving, and laid it by the soldier's sword, but there was no sound from the old belfry.

Now there was in a distant part of the city a little boy named Peter, who for weeks had been saving a few small coins for his gift. It had been very hard to save them. But at last he was on

his way with these, his most precious gift, to lay on the altar. He had nearly reached the steps of the church when a whine made him look down on the sidewalk. There in a doorway crouched a little dog with a broken leg. What should Peter do? It was getting late. If he waited to take the dog home and bind up his leg, the church would be closed and he would lose his little chance to make the beautiful chimes ring. But another whine came from the dog. Peter took his hand from the pocket where the hard-earned money lay, picked up the dog in his arms and ran home as swiftly as he could. As he came to the door he called to his brother Hans. "Hans, quickly, take the money and run back to the church. Quickly, Hans! It may be closed and the chimes have not been rung."

Then he set to work binding up the dog's leg. His little brother ran to the church. The western sunlight was throwing long shadows down the aisles as the people sat waiting, discouraged, hoping against hope as one gift after another was laid upon the altar and still the chimes were silent. Just as a few left their places to pass out, giving up hope, a tiny boy came panting, breathless, up the steps, down the long aisle, straight to the altar, where he laid a few small coins.

Suddenly from out the long silent belfry broke the most wonderful music—filling the Church, the air, the city with glorious harmony. People fell upon their knees in joy and thankfulness. Men who had not prayed in years praised God, mothers held their little children more closely to their hearts. The whole city seemed caught up in heavenly melody and held close to the heart of God.

And from a window in a distant part of the city little Peter's face looked out, its great longing changed into great peace. His own small gift, representing the savings of weeks of self-sacrifice, had made the chimes ring out at last.—*Christian Work and Evangelist.*

CHRONOLOGY OF THE WAR.

January 1.—The British battleship *Formidable* sunk in the English Channel by unknown cause. About 700 men lost.

January 5.—Russians report a complete victory over the Turks at Sarykamysh. A Turkish army corps was annihilated. Another army corps fled in disorder.

January 7.—German papers announced officially that one of their submarines has sent wireless news of her sinking of the *Formidable.*

January 10.—A message from Petrograd received to-day says it is semi-officially announced that on January 6 the Russian Black Sea fleet defeated the Turkish cruisers *Breslau* ("bought" from Germany) and *Hamidieh*, and inflicted serious damage on them.

January 11.—The news is published to-day that sixteen German aero-

planes were seen over the English Channel on Sunday morning. A complete raid on England was evidently intended, but apparently the weather conditions promised trouble, for the raiders turned back and flew in the direction of the Belgian-French coast.

January 12.—Submarine attack on Dover beaten back. Turks occupy Tabriz in Northern Persia. The Austrian minister of foreign affairs, Count Berchtold, resigns.

January 19.—German aircraft passed over Great Yarmouth, King's Lynn, Sheringham, Sandringham, and Ipswich, and dropped bombs, demolishing some residences and killing private persons. None of the places visited is fortified.

January 21.—The Leith steamer *Durward*, bound for Rotterdam, torpedoed, near the Dutch coast, by a German submarine. This is thought to be the beginning of a campaign against British merchant shipping.

January 22.—The Austrian Heir Apparent visits Berlin and headquarters of the German army. The supposition is that he notified the Emperor that Austria wants peace.

January 23.—Prince Yussef Eddin, the heir to the Turkish throne, is reported to be the head of a peace party which has been formed in Constantinople for the purpose of bringing a speedy end to hostilities. It is realized that the campaign in the Caucasus has been hopelessly lost.

January 24.—In an engagement in the North Sea between an English and a German squadron, the German armed cruiser *Bluecher* was sunk and two other ships were damaged.

January 26.—The Turks are nearing Egypt. It is officially announced that fighting occurred yesterday at Al Kantara with the Turkish advance guard. One British officer was wounded. The Cairo correspondent of the London *Evening News*, wiring yesterday, says: There is great activity in the Suez Canal. Troops and warships are foregathering.

January 30.—Mr. Bryan authorises the publication of a statement to the effect that Great Britain, France, and Russia have formally intimated to the American government their opposition to transfer from their original registry of vessels belonging to belligerent nations. Three British merchant vessels sunk by a German submarine not far from the entrance to the Liverpool harbor.

MANY ideas grow better when transplanted into another mind than in the one where they sprang up. That which was a weed in one intelligence becomes a flower in the other, and a flower again dwindles down to a mere weed by the same change. Healthy growth may become poisonous by falling upon the wrong mental soil, and what seemed a night-shade in one mind unfolds as a morning-glory in another.—*Great Thoughts.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 4, 1915.

EDITORIAL.

THE FIGHT AGAINST ALCOHOL.

THE fight against alcohol is one of the great phenomena of the world in our day. In Russia the government has restricted the manufacture and sale of intoxicants to such an extent that the country is practically under Prohibition, and this was done though the government thereby lost considerable revenue. The results, however, are said to be so satisfactory, from a moral and industrial point of view, as to more than justify the reform.

In France, too, prohibitive measures have been adopted, more especially with regard to the traffic in absinthe, which is said to have been as much of a curse to the beautiful country across the Channel as opium used to be to China. It is not probable that absinthe consumption will ever be restored to its former destructive proportions in France.

In the United States, too, the struggle against drunkenness is on in earnest. Several states now have Prohibition laws, and there are many more which, under Local Option, have from fifty to eighty per cent. "dry" territory. Among these is the State of Utah.

As an illustration of the immense gain Prohibition has made in the United States, it can be stated that the House of Representatives, on the 22nd of December last, voted on an amendment to the Constitution prohibiting the manufacture and sale of intoxicants in the United States, and that the vote stood one hundred and ninety-seven for, and one hundred and eighty-nine against it. There was, then, a majority of eight in favor of prohibition. A constitutional amendment, however, to pass must have a two-thirds vote. It fell sixty-three votes short of the necessary number. But that a majority of the House are in favor of Prohibition is in itself a revelation to the entire country.

In this effort for soberness and morality, party lines were wiped out, as they ought to be in all struggles for great moral principles. Mr. Underwood, the Democratic leader, and Mr. Mann, the Republican standard-bearer, who has been mentioned as a candidate for the Presidency, stood side by side against Prohibition. Mr. Hobson and many Southern Democrats were their opponents. An analysis of the vote shows that there were for Prohibition, one hundred and fourteen Democrats, sixty-seven Republicans, twelve Progressives, and

four Independent Republicans. Those voting against Prohibition included one hundred and forty-one Democrats, forty-six Republicans, one Independent Republican, and one Progressive. Despite the opposition of so powerful a leader as Mr. Underwood, all but four of the Southern States voted for the resolution. These four were Alabama, Louisiana, Maryland and Texas. But these States are largely under Prohibition, and were therefore misrepresented by their representatives. Alabama has under no license 50,000 of the 51,000 square miles of its area, and of the total population of 2,138,093, 1,924,284 are under no license by local option laws of one kind or another. Louisiana has an area of 40,409 square miles, of which 35,679 are under no license, and a fraction over one-half of the population has outlawed the saloon. Maryland has an area of 9,941 square miles, of which 6,599 are under no license, but the population under no license is only a fraction over one-third of the total population of the State. Texas has an area of 262,398 square miles, 220,000 of which are under no license by local option, and of the 3,896,542 inhabitants of the State, 3,409,476 live in "dry" territory.

In Great Britain the Prohibition movement has not made so visible progress; but even here, men and women who think recognize drunkenness as a great national danger. A short time ago, at Dorset Assizes, at Dorchester, Justice Scrutton, in charging the Grand Jury, alluded to the fact that every crime alleged in the calendar was due to drink. He said there were people who wished that at this time, when Russia had prohibited the sale of vodka at a loss of seventy millions of revenue, and France had prohibited the sale of absinthe and other strong spirits, this nation might also have had the courage to prohibit the sale of alcoholic liquor during this period of national emergency. It could not be too strongly impressed on the civil and military population, that we were not likely to conquer the enemy unless we had learnt to control ourselves. Both our soldiers and the very indiscreet friends who treated them, he said, would be well advised to study Lord Kitchener's warning against drink and its prejudicial effect on the efficiency of the army.

The *Liverpool Post*, commenting on this judicial, and judicious utterance, commended it to the consideration of all who, the moment it is desired to remove temptation from the path of either civilian or soldier, are either up in arms against what they regard as fanaticism, or abjectly apologetic on behalf of the trade and its rights. "Rights in this case," the *Post* well said, "generally means the right to uncontrolled sale of drink under any and all conditions, without any regard to the interests of the community. So far from taking the courageous line in this country which Mr. Justice Scrutton by implication recommends, we have the greatest difficulty in the world in securing even a moderate temporary reduction in the opening hours of the places in which 'our soldiers' are

'treated' by their very indiscreet friends." And the paper quoted added:

"We can only hope for such an awakening of the public conscience that strong measures will be insisted upon for the protection of the community from an intolerable evil without regard to the outcries of the trade and its friends. Sooner or later the whole problem of drink and public-houses must come under review, with practical reform as the object. How necessary this is, is shown in the annual report of the Birmingham Licensing Committee, which was issued yesterday. The Birmingham justices estimate at a moderate computation that at least 500 of the 2,257 licensed houses still remaining in the city ought (in the public interest) to be closed at once. Yet if the present inadequate amount available for compensation is not increased, if present prices are paid, and if surrenders of licences are not obtained by arrangement or in other ways, it will take at least twenty-five years and cost at least £750,000 to bring about an effective reduction."

This expresses a sentiment which is growing in strength all over the world among people who observe and think. They have come to recognize drunkenness as an evil, and to realize that there is no other effective remedy than total abstinence; they have become Prohibitionists. To that extent they have given their endorsement to the position taken by the Church of Jesus Christ of Latter-day Saints—the only Church which, as such, has preached Prohibition, and given to the world a "Word of Wisdom." The world itself now admits the necessity of a remedy which goes to the root of the evil.

We earnestly hope that all Latter-day Saints will endeavor to set a good example in this respect, as in every other, and not only in regard to intoxicating drinks, but also tobacco, tea and coffee. The consumption of these things is sapping the vital forces of nations, and deadening the consciences of those who indulge in them, to such an extent that they become insensible to moral impressions. By a good example the saints will exert a wholesome influence more effective than preaching.

We see in all such efforts and achievements for the betterment of the world the hand of God. His Spirit is moving upon the deep, in which moral chaos and darkness prevail, in order to bring forth a new creation, a new era. The old is passing away. The world is being prepared for the Millennial kingdom of God, the advent of which is being proclaimed throughout the world by His servants, the elders of the Church. It is clear that such awful conditions as those created by false religious systems, by militarism, and drunkenness must be changed before the Millennium can be established, during which the knowledge of God shall be universal, deeds of violence cease, and justice and righteousness prevail. Let us watch the signs of the times. They all indicate the speedy coming of the kingdom of our Lord.

J. M. S.

GRANDDAUGHTER OF JOSEPH SMITH, IN THE CHURCH.

ACCORDING to a press dispatch from Chicago to the *Deseret News*, dated January 6th, this year, Miss Alice Fredericka Smith, a granddaughter of the Prophet Joseph, was baptized in Chicago on that date. The dispatch is as follows:

"This afternoon Miss Alice Fredericka Smith, daughter of Frederick G. W. Smith, who was the second son of the Prophet Joseph Smith, was baptized in the Logan Square Chapel. She was born in Nauvoo, the 27th day of November, 1858. Her mother was Anna Mariah Jones. Her father died in 1862 from injuries received by a kick from a horse, when she was only four years old. Frederick G. W. Smith had charge of the farm owned by his father, situated about one and a half miles east of Nauvoo, and was well known throughout Hancock county for his fine blooded horses and stock. Her mother was a widow at the age of twenty-three and became a civil war nurse, and later took her child to Keokuk, her former home, where she met and married William J. Creen, an expressman in the employ of the United States Express Company, which position he held for fifty-one years, living in Quincy, St. Louis and Chicago.

"Miss Smith has never married, but followed the profession of nurse, as her mother did. Her mother died October 11th, 1901, in Chicago, and since that time she has remained at home to care for her foster-father. Like her grandfather, the Prophet Joseph, she never joined any Church until she became a member of the Church of Jesus Christ of Latter-day Saints.

"Some years ago, in passing the old church located on the corner of Paulina and Monroe streets, she read a placard stating that John Henry Smith, one of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints, would speak in the church. She came to listen to his talk, and since that time has been investigating the gospel and has kept in touch with the elders. Each time that our present president passed through Chicago, it has been her privilege to meet and converse with him, and to-day she says that he has always been kind and considerate to her. She was at the dedication of the Logan Square Chapel, and spent a little time visiting with President Smith on that occasion.

"Arthur M. Taylor, who has been president of the Chicago conference, and who has done much toward teaching Miss Smith the gospel, officiated in the ordinance of baptism. Splendid services were held. President German E. Ellsworth of the Northern States mission, and A. J. Evans of the Alpine stake were the speakers. 'We thank Thee, O God, for a Prophet,' and 'Behold the Lamb of God,' were the songs sung at the service. She was confirmed a member of the Church by President German E. Ellsworth."

IF you can do good to-day, defer it not till to-morrow.

PEACE ON EARTH.

Is there any other word on earth that sounds as music to the ear so much as this word peace? How one's lips linger over it! how sweet the joy that fills one's heart as one utters it! "Peace!" Methinks it is the sweetest word in the English language.

"Peace on earth, good will to men." History tells us that the angels sang this song, long years ago, when the Prince of Peace was born; that a little Babe was born one night in a stable far away in eastern lands, and the night He came to earth, the angels accompanied Him and sang this song of love. And this little Babe grew apace; He ceased to be a babe, He became a man, and it is a matter of history that He became a mighty teacher and "spake as never man spake before." What was the subject of His teachings that this should be said of Him? The world, at the time of His birth, lay bruised and crushed beneath a mighty conqueror's hand, whose sceptre was fear, and to whom love seemed all unknown. The Jews, to whom He came, had a religion of retaliation rather than of love, and were allowed to exact "an eye for an eye, and a tooth for a tooth." But the great Teacher stood up before the people, and these are the words He spake: "Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Well might His hearers say, "He spake as never man spake before." He taught the people wonderful truths, and His teachings have been handed down from generation to generation, and are professed by all Christendom to-day, and it is taught that all who would enter heaven must follow and obey them, and you can offer a man no greater insult than to tell him he is not a "Christian," a follower of the great Teacher.

"Peace" and "love" we thus see is the Christian teaching; but what is the Christian practice? "Peace?" "Peace on earth good will to men?" "Peace?" you say; then what mean this clash of swords, this roar of cannon, these death-dealing bombs from the starry heights? What mean this sea of blood, this cry of anguish from widows and orphans? Look! what is this? A crowd of helpless women and children with terror in their eyes and wild cries on their lips? See the poor mother clasping a helpless babe to her breast, and note the agonized look on her face as she turns to gaze on the way she has come, where once stood her happy home! What mean that cloud of smoke that darkens the sky, and those fiendish yells of triumph? What does it all mean? It is the twentieth century's rendering of "peace on earth, good will to men." It shows how far the Great Teacher's teachings have sunk into the hearts of men. "Peace on earth," the angels sang, and after nineteen hundred years with this teaching before them, this

is the way that teaching is put into practice. Men have ceased to be men, they have enlisted in the great army whose leader is Lucifer, and they are fighting for him.

"Peace on earth"—"love one another"—"if any man smite thee on the right cheek, turn to him the other also." This was the teaching of Christ, and all who take service in His army must, and will, obey His teachings.

Then, you may be excused for asking, Do you mean to say that the nations of the world are not Christians, but that they are serving the devil? Friends of mine, listen! Nineteen hundred years ago the Captain of our salvation came to earth to show His followers the path they must tread if they would be accounted His people. Picture what is necessary to make an army successful. Every man in it must have faith in his leader. He must place implicit trust in him, and follow his every command. His word must be law and every man must obey, and then, and only then, is success assured.

Now, in this world of ours to-day there are two powerful forces, one good, one evil; two roads, one leading to heaven and the other, to put it in plain English, to hell. Christ heads the one force; the adversary, the other. Listen to this, taken from the book all "Christians" profess to believe in: "Straight is the gate and narrow is the way, which leadeth unto life, and few there be that find it," but "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." The way to heaven is straight and very narrow, and few, very few, tread that way; but the way to destruction is broad and wide, and has, by far, the larger army traversing it.

"Ye cannot serve God and mammon." Ye cannot walk the broad way one day and the narrow way the next, for they are separated by a wide, impassable gulf. You must "choose you this day whom ye will serve," and then advance. Quick march! Forward! No one can choose for you. You have your own free agency; must make your own choice and no one will say you nay. "By their fruits ye shall know them," said Christ, so if a man is serving in Christ's army, the fruits that he will scatter by the way are "love, joy, peace, gentleness, goodness, faith, meekness, temperance, while if a man is serving in the army of the evil one you can look, as he passes along, for war, bloodshed, murder, hatred, etc.

Then, what are we to understand by the condition of the world—the "Christian" world to-day? Are you contending that the nations of the world are not Christian? Friends of mine, whom are they serving? "God is love." "If a man say, I love God and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Is there any love towards brother being manifested in the "Christian" world to-day? Is there? He who made the English also made the Germans; He who made the Germans also made the

Russians; He who made the Russians also made the Turks. The same God is the Father of their spirits, making them all brothers, and yet: "God grant us victory in the hour of battle," pray the English. "God let us conquer," pray the Germans, and they expect the Father of them all to answer them. I tell you it turns one sick. In Scotland they sing about "the deil amang the tailors." What happens when he is let loose there I cannot say; what happens when he is let loose amongst the nations, all the world can see, and yet the angels sang, "Peace on earth, good will to men." But where is it? The "Christian" nations are warring and fighting against each other, and there is not one amongst them obeying the teachings of the Christ—the Prince of Peace—whom they profess to serve.

But we have looked long enough upon this "chamber of horrors." Come, and I will show you another picture—a beauty.

Far removed from the seat of war, sheltered by high mountains, covered now with their winter's mantle of pure, white snow, lives a people. The papers bring to this people a faint echo of the pandemonium beyond, but it fails to reach them. Yesterday was Christmas and I walked through the town of Ogden. I visited several homes there. I saw peace, joy, plenty; tables stacked high with presents, and Christmas trees gaily decorated. In many homes I but passed, I saw signs of festivities; wherever I went I saw peace and plenty, and what was far better I encountered the spirit of undying love. Arms were opened wide to receive me, and more lips than one murmured a fervent, "God bless you"—"Peace on earth good will to men." Ah! friends of mine, the angels sang not their song in vain. "Peace on earth, good will to men," is still found in the world to-day; but it is found in the last place where men will look for it.

In the year 1823 the angel of the Lord again visited this earth and told anew his story of love and peace, and a people was found who listened to his voice; "one of a city, and two of a family" they received the glad message, and when it was found by them that a place had been appointed where they should gather they gladly left their all, wherever possible, and gathered there—to the Rocky Mountains—where they learn more of the ways of God and serve in His army, and in the army of Christ they will some day "beat their swords into plowshares, and their spears into pruning hooks, and learn war no more." Gathered out from the nations now at war, these people have become one; they are brothers and sisters all, and war is no more glorified among them. Instead, they meet together Sunday after Sunday, and the last Saturday in each month the men—elders in Israel—leave their farms and workshops and gather in Priesthood meeting to receive instructions as how best to serve in Christ's army. This is the scene Isaiah saw in vision when he uttered his prophecy (Isaiah 2). But another Prophet of God, Joel by name, saw just the opposite. He

saw a people beating their "ploughshares into swords, and their pruning hooks into spears." He saw in vision the nations of the world, and both these visions are fulfilled this day.

When this war is ended, and the nations have been humbled in the dust, then they will repent and turn unto their God, and then, from Christ's army in the valleys of the mountains the glad tidings of great joy will go forth, and many will accept it, and will gather to the mountains with the saints of God. Men will begin to understand that they cannot serve God and mammon, and that if they are not serving God they must be serving the devil; that there is no middle course, that he that is not *for* us is *against* us, and all who are serving, really serving in the army of Christ, are proving it by the lives of peace and purity and love towards their fellowmen which they are living daily. Every day they are growing more Christ-like; every day they are drawing nearer to the God who says, "Draw nigh to God, and he will draw nigh to you." Where you find love, joy, peace, there you find Christ, and where these are not, there Christ is not.

Prophecy is being fulfilled daily, and Daniel 2: 44, tells us that when God set up His kingdom on earth, the nations of the world were one by one destroyed, until His kingdom filled the whole world.

When men cease to build dreadnoughts, cease to learn the art of war, then in all the world, as here in the Rocky Mountains to-day, there will be found "Peace on earth goodwill to men."

Woods Cross, Utah. MOLLIE HIGGINSON.

BE PREPARED.

SOME people of to-day never think of the life they are leading until it is too late. When they are cast upon a bed of affliction they begin to think how best they can make peace with their Maker. They never think of the years they have thrown away in riotous living, as it were; they think only of the pleasure the world has given to them, never remembering the words spoken by John the Baptist: "Prepare ye the way of the Lord; make his paths straight." Now, if the people of the world, and even some Christians, would only think of these words and try to follow them, how much better and easier it would be to live good lives! The Lord tells us that we do not even know the day, nor the hour, He shall call us; so it behooves us to prepare ourselves for His coming. Many of the people to-day with whom we come in contact, if reminded of their ways, will say they are all right. They are satisfied and ask, What is the use of living a good life yet? There is plenty of time to get ready. But this is a great mistake, for, as the Lord says, we know not the hour; therefore, it must be essential that we should be prepared.

Now, one would say, What shall we do to be prepared? The question is answered this way: by walking in the straight and

narrow way. How can we get into the straight and narrow way? That is the question. We know that there are many different denominations which claim that they teach the right way; but we know as Latter-day Saints that there is only one way, and that is through Christ's own teachings. Then let us look into Christ's teachings and study them, and then we shall be taking steps to prepare ourselves. Our Savior came upon this earth as an example, or a pattern for us to follow. The builder, or engineer, cannot work without a pattern or a drawing. As Christians we must have a pattern to follow, and so God sent His Son. Our Savior taught the principles of faith, repentance, and baptism by immersion. When we comply with these principles, then we begin to prepare ourselves for our salvation. We are taking steps to walk in the straight and narrow path. It behooves us to press on and try to show unto others the same light that we have received.

Pudsey. N. ELLIOTT.

FROM THE MISSION FIELD.

Baptism.—A baptismal service was held at Portsmouth Harbor (London conference), January 15th, 1915, when one soul entered into the fold of Christ at the hands of Elder Ernest M. Greenwood.

Changes in Conference Presidency.—Changes have been made in the presidency of the following conferences: Birmingham—Ferry J. Faux, 23 Booth Street, Handsworth, Birmingham; Bristol—Matthew F. Noall, 7 Colston Road, Eastou, Bristol; Irish—Augustin L. Hanks, 29 Cromwell Road, Belfast; Liverpool—A. Hulme Nebeker, 111 Montague Street, Blackburn; London—John A. Maynes, "Deseret," 152 High Road, South Tottenham, London; Norwich—William Werrett, Jr., 5 Riverside Road, Norwich; Nottingham—Ernest E. Greenwood, 84 Robin Hood Chase, Nottingham.

DIED.

JORDAN.—At Mountain View, Alberta, Canada, December 5th, 1914, Elder Byron R. Jordan. Deceased returned home February 17th, 1914, after having performed an honorable mission in the Sheffield conference, where he was greatly respected.

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